

The Fraternal

FOR PRIVATE CIRCULATION

CONTENTS

EDITORIAL

THE CONDUCT OF PUBLIC WORSHIP

By REV. BERKELEY G. COLLINS.

THE REALITY THAT STARTED IT ALL

By REV. HUGH MARTIN, M.A., D.D.

THE ORDINANCES

By REV. L. A. READ, B.A.

THE TEST OF GREATNESS IN THE CHRISTIAN MINISTRY

By REV. D. J. DAVIES, B.A., Ph.D.

R.I.

By REV. L. T. COMBER, B.A., B.D.

MORE R.I.

By REV. C. G. CARPENTER, M.A., B.D.

THE FAMILY

By REV. KENNETH C. PARKINSON, M.A.

A "D.P." IN GERMANY

By A LATVIAN PASTOR.

PIONEERS

By REV. GORDON JONES.

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JANUARY, 1948

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OUR CONTRIBUTORS

CARPENTER, C. G., late B.M.S. Tutor, Grammar School.

COLLINS, BERKELEY G., Baptist Minister (Retired).

COMBER, L. T., late B.M.S. Tutor, Grammar School.

DAVIES, D. J., Baptist Minister, Merthyr.

JONES, GORDON, Baptist Minister, Calgary, Alberta.

A Latvian Pastor.

MARTIN, HUGH, Editor, S.C.M. Press.

PARKINSON, K. C., Baptist Minister, Welwyn Garden City.

READ, L. A., Baptist Minister, Bristol.

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EDITORIAL

UP AGAINST IT

WHILE assuming general responsibility for articles appearing in *The Fraternal* we do not claim to be in possession of all the facts upon which the several writers, from time to time, base their statements. The responsibility here is that of the contributors. Subject to this reservation, attention is called to the articles dealing with Religious Instruction. It is clear that Communism in the homeland and overseas acts not merely as a political party but as an anti-religious crusade, seeking to undermine the foundation of the Christian belief and of morality itself. It is evident that greater importance is attached to gaining key positions in the professions and in industry than to the winning of seats in national or local government. To this end Communism seeks to use the present educational system as providing a unique opportunity of furthering its purposes.

There are others, not necessarily Communists, whose influence is equally to be deplored. Quite recently there was brought to our notice the case of a large and important private school where sweepstakes on sporting events are regularly organised by the boys with at least the knowledge, if not the connivance, of the headmaster. In this school also, his Divinity lectures constitute a direct challenge to what most people would regard as the fundamental verities of the Christian faith.

Merely to denounce or deplore is insufficient. What positive measures can Baptist ministers adopt? To found a Training College for teachers, and Public Schools, would be a great step forward, but possibly from a financial aspect impossible. If this is so, parents should be encouraged to send their children to the many Free Church or Baptist Schools where, in place of a non-religious or R.C. atmosphere, the influence is definitely Protestant and Evangelical. Again, as our contributor suggests, efforts should be made to enlist public-spirited members of our churches to become school managers, whose powers are still considerable. More important, the most promising of our young people should have placed before them the high vocation of the teaching profession as providing a worthy life's work.

Finally, we should seek by pulpit ministration, Bible class or Fellowship teaching, and personal influence, to ensure for our growing girls and boys those principles and ideals which are consonant with the mind of the Master, and in the best interests of mankind. If we are "up against it," as our contributor suggests, then, in his pungent phrase—let us meet war with war.

THE CONDUCT OF PUBLIC WORSHIP

"Our awful ministry."

—Dean Church.

AS worship is the highest activity of the human soul, so the corporate worship of the Church, in all the variety of liturgical and non-liturgical use, is the highest expression of its life. Its worship is a continuing confession of its dependence upon Him, and a response to His grace in Jesus Christ. Christian worship is not merely the reverent acknowledgment of "the Power behind phenomena," or the divine Source of Goodness, Truth, and Beauty, though it includes the recognition of the unfathomable mystery of His Being. It is the adoration of the Living God. It is imbued throughout with the Gospel the Church proclaims and by which it lives, the Gospel of the Incarnation, the Cross, and the Resurrection of the Son of God. In these days of confusion and dismay, when many, having no belief in God, have no faith in the future, the Church by its worship declares its confidence in Him Who only doeth wondrous things, and raises its triumphant song: "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name."

It is not, then, with the idea of "making the services more attractive" that we should consider the conduct of public worship, but with the discovery of the hiding places of God's power in the Church, of which its worship is beyond question the greatest. The conduct of worship is that part of the minister's vocation that brings him into continual prominence and thrusts his personality upon the notice of men. It is the work, also, in which he stands most obviously under the judgment of God. As a preacher of the Word an awful responsibility rests upon him, but no less awful is the task of leading the devotions of the people, adoring and bringing them to adore Almighty God. To some a special gift is given. Older men will remember Dr. Richard Glover leading the worship of a Baptist Assembly—the slow raising of the hand, the bowing of the silvered head, the awe that hushed the great congregation, the voice that seemed part of many praying voices in heaven and earth, and the "still dews of quietness" that descended on a multitude made one Soul.

Demeanour, gesture, tone, incited reverence. It was a divine gift, sedulously cultivated, a grace shared by many saints ordained and unordained. But lesser men can reach after it. It does not require spiritual genius to conduct worship worthily, but only sincerity, a sense of responsibility, the reverential spirit, and the determination, by the grace of God, to bring to the duty nothing less than the best that we have and are. Even so it is only with great humility and diffidence, and with the memory of much falling short, that one minister can speak to others on the task.

The "Order of Service" in our churches is generally fixed by tradition, though it is not unusual for a visiting minister to be told that he is at liberty to vary it at his pleasure. It is a liberty not often taken and which should be used with great discretion. The order to which a people is accustomed should never be disturbed without special reason. It is a mistake to think that a sudden departure from it will rouse expectancy. It is more likely to distract the mind than to encourage devotion. Forms of worship can undoubtedly be improved, and it is part of our freedom that we may adapt them to changing needs and circumstances. But the attempt to escape from "dullness" or "monotony" by altering them at our own will has little to commend it. It must be recognised that the great advantage of an habitual Order of Service is precisely that it is taken for granted and the spirit of the worshipper is free to rise above its form.

If a service is monotonous it is not the forms of worship that are at fault but the spirit of the worshippers, and often and primarily the failure of the minister. The Liturgy of the Anglican Church is rightly beloved for its associations, its beauty, and its adequacy. But its relative perfection as a means of worship does not make it independent of the minister. "I have never heard the Liturgy read as Mr. Robertson read it," wrote a hearer of that great preacher. "He carried its own spirit with him; and those prayers so often degraded by careless reading into mere forms were from his voice felt to be instinct with a Divine light and spirit." Those who are dissatisfied with our usual order of service and desire to introduce some liturgical element may have good reasons for their desire, but that it will lessen the demand on the minister cannot be one of them. It may even increase it.

It is the "free prayer" which is the distinguishing mark of our worship, and despite the justifiable use of the great collects and other provided prayers, it will so remain. It is perhaps the most frequent ground of criticism. It is said that it places the congregation at the mercy of the minister's mood, or sometimes of his illiteracy, or, most unpardonably, that it may be directed against some members of the congregation. In so far as there is substance in these criticisms, the remedy clearly lies with the minister himself. It is not enough to repeat the truism that his best preparation for worship is the preparation of his own soul.

It is more to the point to insist that every part of the service should be carefully considered beforehand. He has spent thought and labour on the sermon, but the form and contents of his prayers are too often left to the impulses of the moment. Dr. George Hill, of Nottingham, was once thanked for the beauty of his devotions. "I always write the prayers," he explained. "Why should I be careful about the words I address to my fellow-men and careless about those I address to Almighty God?" Whether written or not, the opening prayer which leads the people to adoration and invokes the divine blessing should, in thought and language, be prepared. Natural fluency may be and frequently is the worst peril of the minister. The gift of speech is not the same thing as the gift of prayer. Chastity of language and elevation of thought are essential qualities of all worthily conducted worship.

The "long prayer" is perhaps the severest trial of both the minister and the congregation. It is an open question how far it is followed with close attention. It is certainly sometimes wearisome. There is much to be said for breaking it up into short "bidding prayers," and, in any case, the whole should be planned in advance, and a slight pause should be made between the separate petitions. It is the slow meandering of the prayer in any and every direction that often makes it the most lifeless part of the service. It is in the long prayer that, usually, the Confession of Sin (an essential to Christian worship) is made. The right place for this is where our Lord put it in the model prayer, immediately after the Adoration, and not, like a brief afterthought, at the end of the prayer. And the words should be humble and unrhctorical. The Anglican Confession suggests the right direction in which thought should move. On the other hand the Confession in the Communion Service seems too over-strained for general worship.

Many ministers now open the service with sentences from Scripture—the Call to Worship. The Call should be brief, and the hymn that follows should be a hymn of adoration. To begin a service with a wailing or languid hymn is to blunder seriously. Such hymns should very rarely be used at all. Some ministers betray a (probably) unconscious taste for sentimental or even pretty hymns whose right in a hymn book can be disputed. Hymns and music should be robust and worshipful, and should move onward through the service from the initial Adoration to the closing surrender or praise, as a right order of service demands. And it is not to disparage modern hymns to say that few are equal to the strong, confident, doctrinal hymns of our fathers. The choice of hymns should be taken with great seriousness, and a record kept so as to avoid too frequent repetition. It should never be delegated to the organist. He, good man, is apt to think more of the tunes than of the contents of hymns. It is in the hymns chiefly that the congregation confesses its faith, which makes some

of the older hymns doubtfully appropriate. But there is one of the greatest—it is to be wished it were more often sung in our churches—the *Te Deum*. It not only lifts worship to its heights, it makes a congregation conscious of the continuity and universality of the faith of the whole Church. The humblest Baptist Church in some remote village is no less part of the One, Holy, Catholic and Apostolic Church than the community that worships in some distant cathedral. But it tends to wither in seeming isolation. It needs to remind itself of the great and majestic Church of Christ to which it belongs, and how more nobly than in the soaring strains of the *Te Deum*!

And no less important is the choice and reading of the Scripture. Comparatively few in our congregations are now familiar with the Bible, and most know it only from the public readings. It is an advantage of the Anglican lectionary that it ensures that most of it is so read, and it is a growing practice to preface the portion with a few words of explanation. The disadvantage of the lectionary is that the set lessons may have little to do with the theme of the sermon. Freechurchmen have a happy liberty in this respect, but there is a danger that the bias and interests of a preacher may result in large and important parts of the Bible being neglected. This, of course, has a direct bearing on the minister's own familiarity with the Bible, and the range of his preaching. The manner in which the Scripture is read is of the utmost consequence. In the important book, "Has the Church failed?" the late Eric Loveday wrote: "I cannot expect great preaching in every church, but I do expect a reading of the lessons that honours God, the English tongue and the sense of the author. Lessons read properly will do more preaching than most sermons." The hearer of Robertson already quoted says: "The grave earnestness and well-weighed emphasis with which he read the Gospel of the day were absolutely an exposition of its meaning." It is not a dramatic reading that is required, but a reverent, intelligent, and impressive interpretation of the passage read. Not all reading of the Scriptures, either in private or in public, is a reading of the Word.

Leslie Weatherhead, in the book referred to, sums up all that this article aims at saying: "It would be ideal if we would so perfectly arrange a service that those who took part in it became unconscious of the care bestowed on it and overwhelmingly conscious of that for which the whole service was designed, namely, to make God real and be a means of bringing Him near." It is only by such "care bestowed" and by the discipline of his own soul that, by the grace of God, a minister can lead a worshipping people to the glory "of that light which being compared with the light is found before it, more beautiful than the sun, and above all the orders of the stars."

BERKELEY G. COLLINS.

THE REALITY THAT STARTED IT ALL

THE German philosopher Lessing once urged that it was impossible to make the truth dependent upon the contingent events of history. To many people that seems sensible, even axiomatic. Gautama Buddha told his disciples to forget him so long as they remembered his teaching. That seems noble. Why should it be different with Christianity? Yet the truth of Christianity does depend upon the historical fact that Jesus lived, died "under Pontius Pilate," rose again. The Christian message is inextricably bound up with Jesus of Nazareth, of Gethsemane, of Calvary, of the empty tomb. The burden of the first preaching was not "the Fatherhood of God and the brotherhood of man."

"Ye men of Israel," cried Peter, when the Christian Church did its first bit of open-air evangelism, "hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs . . . ; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up . . . God hath made that same Jesus, Whom ye have crucified, both Lord and Christ."

The revelation of God had been given through historic events. The Word had become Flesh. One of the first controversies in the Church arose on this very issue. Even in the New Testament itself there are traces of the retort to doкетism. Jesus was a *real* man. He really suffered. He really died.

One of the oddest turns of modern New Testament scholarship has been the attempt to maintain that the early Church was not interested in history. Only late in the day, we are told, did Christians concern themselves with the facts of the life of Christ, when most of them were irretrievably forgotten. There are sayings and stories, preserved because they were useful illustrations for preachers. "As a whole," writes one of this school, K. L. Schmidt, "there is no Life of Jesus in the sense of an evolving biography, no chronological sketch of the story of Jesus, but only single stories, *pericopae*, which are put into a framework." If Bultmann is right we not only have no authentic "Life," but the very stories were invented by the primitive Church, putting its own ideas on the lips of Jesus. The early Church must have been a more remarkable body than its most enthusiastic historians have ever imagined if it could create the sayings of Jesus. It is surprising, too, that having this inventive facility it did not make the sayings more directly relevant to its own problems; and what a pity that there were so many of its problems for which it failed to invent an appropriate saying. The theory is one which it is difficult to discuss seriously!

Not all Form Critics, of course, are as daft as that, and their method of approach to the Gospels has thrown a good deal of light

upon the period before the oral tradition was given written shape. But we have the high authority of T. W. Manson for believing that it is increasingly likely that much of the material which was later incorporated in the Gospels was in written form much earlier than is commonly recognised. He holds that there was an outline of the Ministry of Jesus, a detailed account of the Passion, a collection of the teachings (Q), and possibly other collections of stories, available already when Paul and Barnabas set out on the first missionary journey. (See "A Companion to the Bible," p. 99.)

But our immediate concern is with the alleged lack of interest in the life of Jesus. It is quite true we have no biography in the modern sense. There are many questions to which we should like answers. Much of the Ministry is left unrecorded. But in Mark's Gospel we do have the outlines of the life of Jesus, a story with movement and shape. And when the early Church began to frame its tradition of stories about Him I see no reason to doubt that many were preserved just because they were good stories about the Saviour they loved, and not merely for utilitarian reasons, because they fitted or were thought to fit the contemporary problems of the Church.

Certainly Luke was concerned to present an accurate portrait of Jesus: and he says that "many" had made the attempt before him. There is no reason to doubt the statements in his preface as to his aims and methods. Again and again statements of his that were much criticised and suspected have been proved by modern research to be entirely reliable. Possibly some that are still under fire will yet be vindicated. We need not contend that there are no errors of fact in the Gospel story or that the record has not at times been coloured by the experience of the Christian community. But we can maintain that the writers had an honest desire to be accurate, and were as much concerned to distinguish between what Jesus said and did not say as any modern student. Note, for example, the care with which St. Paul distinguishes between what he believes to be the teaching of the Lord, and his own judgment as to correct Christian behaviour (1 Cor. vii, 10-12, 25, 40).

Luke is interpreter as well as historian. To him Jesus is Lord. But that judgment grows for him out of the facts. He is not inventing facts to fit the thesis. For Luke, the Gospel was in the historical facts. It was bound up with the reality of the life and teaching of Jesus. What Luke wanted to discover and to pass on was the true record of the deeds and words of Jesus.

Not only the inherent probability of the case but the results of generations of the most meticulous examination of the documents—not forgetting Form Criticism—justify us in believing in the substantial accuracy of the Gospel record. "The more critical our study has been," writes C. H. Dodd in "The Authority of the Bible," "the more sure we become that here is a real Person

in history, many sided, often perplexing, certainly too great to be reduced to any common type, and not fully intelligible to us; but for all that unmistakably individual, strongly defined in lines of character and purpose, and challenging us all by a unique outlook on life. . . . After the discipline of historical criticism we do know Jesus better and whatever was faulty in the traditional Christianity that has come down to us, or in our apprehension of it, is confronted afresh with the Reality that started it all." HUGH MARTIN.

THE ORDINANCES

MOST churches have to confess a lack of interest in the Communion Service. Many have not opened their baptisteries for years, for so many members of the congregation feel that the ordinances are needless or only for select souls. This has caused such concern that we now often hear pronouncements which seek to awaken people to the place and meaning of these rites and in these they are most often termed sacraments and stated to be "means of grace." Here I am concerned to show why I feel these to be wrong emphases, unlikely to solve the problem of instructing our people in attendance at the more intimate meetings of the church fellowship.

I.

Let us look first at the word Sacrament. We might well use the term were we able to establish for it a meaning pertinent to our view of the ceremonies and isolated from the long history of its use and connotation in other communions. As things are it generally conveys a meaning alien to our thought or is so nebulous as to mean nothing. Because of his religious experience Luther had to dissent from the definition of a sacrament obtaining in his day. He therefore formulated one which is indeed excellent for our two practices of Baptism and the Supper. But for his purpose it had to be modified to cover Infant Baptism and practically dispensed with to allow of his retaining Penance as one of the Sacraments.

Since his day there has been continual redefinition till at last we find that all life is sacramental, i.e., it mediates God to us. In other words by a different route we have arrived at the logical conclusion of the multiplicity of sacraments found in Roman dogma and among their theologians before the hardening of doctrine. Now, reduced to its simplest terms the Roman view is that a sacrament is what the church declares to be such (coupled with the dictum that Christ instituted them among the Apostles). For those who are ready to accept the authority of that church this is a perfectly valid definition. But for us the authority of that church is in question over so many matters that equally so we cannot accept it here. We should, however, maintain that all life for the Christian is sacramental. The meaning the word has acquired

necessitates this conclusion. Baillie shows this to be true when, in his "Our Knowledge of God," he maintains nature "is a sacrament of God." "Just," he continues, "as in the sacrament of Holy Communion the Real Presence of Christ is given in, with, and under the bread and the wine, so in a wider sense the whole corporeal world may become sacramental to us of the presence of the Triune God." Any sacramental theology, summing up as it must the past history of the word, can lead to no other conclusion than this; so when we speak of the Lord's Supper and Baptism as Sacraments we are saying nothing in the least distinctive about them. From this point of view, then, those who say there is no need to perpetuate these ceremonies are right.

Was it this that led us, after a tentative use of sacrament in the early days of Baptist churches, to substitute for it "ordinance"? At least there is no ambiguity about the meaning of the latter and it is good that it has been retained in our hymn book. It is to my mind preferable to terms borrowed from such source; as the Anglican Church. It is self-explanatory. It implies quite naturally the institution of these acts by Christ, and if we understand why He instituted them, gives us sufficient reason for continuing their observance. That both Baptism and the Supper have such dominical authority is now, in spite of steps to undermine it, widely accepted. The disciples understood that Jesus required acts of them. By all means call them sacramental if you wish. Every part of life should be such for the Christian. These two acts have, however, a special place in the individual and corporate life of the Christian not served by anything else.

II.

Then they are stated to be means of grace, imparting benefit to those who participate. Is this an appeal to an age, generally deemed to be avaricious, in which men ask for a good return for their money? Even the ordinary worship of the church is included in this type of propaganda. It is far from satisfactory and especially so in connection with Baptism and Communion. For it would seem that people come in the mood naturally engendered by this conception of the ceremonies and when they do not at once perceive some benefit, conclude they have been misled. It is useless to admonish them with failing to come in penitence and contrition. So far as they know they have done so. But their attitude is naturally introspective and that rarely leads to a sense of unworthiness. As a matter of fact, an emphasis on sacramental piety appears always to have accompanying it this fact of many absentees. Bartlett has noted the "strange fact, in view of such emphasis upon the sacraments as indispensable means of grace, that persons passed many years, even their whole life, as members in a sense of the church militant, and joining in much of its worship, yet apart from its primary sacraments, Baptism and the Eucharist." ("Christianity in History.")

It is usual when describing the ordinances as means of grace to quote Augustine's phrase about the bread and wine being outward and visible signs of an inward and spiritual grace. But this has always seemed to me to be redundant. For signs must be outward and visible and grace in the religious sphere can only be inward and spiritual. So in its simplest terms we learn that the elements are signs of grace, i.e., according to this theory it was instituted for the benefit of the participant—ye Jesus said, "Do this in remembrance of Me"!

Does it not appear then that Jesus instituted the Supper, I say it in all reverence, for His benefit? We insist on the benefit we derive but that is secondary to Christ's desire for our remembrance and worship. We should gather, not primarily to gain some good, but to offer praise to Him Who is our Redeemer and has already gained for us in that the greatest good. This applies equally to Baptism. We need not deny that grace is received by the worshipper. The Spirit is always present when any meet in sincerity and truth to worship their God *as He directs*. But we must emphasise not our private desire for gain but our submission to our God Who first loved us and redeemed us for Himself.

It is a striking anomaly that this very aspect of the Communion is recognised and maintained in that church from which we have derived the commoner view. The elaborate paraphernalia and ceremony that attend celebration of the Mass is worship, as they understand it, of God. The robes, bells, genuflections and "incense own a deity nigh," incarnate, so they aver, in bread and wine. In so far as all this recognises that the presence of God compels and demands our worship it is true and right and must, as such, receive our commendation—but it is a feeble expression of it. What God requires of us is the sacrifice of a broken and contrite heart, truth and sincerity of spirit. This it is we ought above all to offer God at the Supper and Baptism, remembering and identifying ourselves with our Lord Jesus Christ. We are to yield ourselves to Him Who is worthy of our all, Who has blessed and benefited us beyond our full comprehension in dying for us. This then we perceive to be the purpose and meaning of the ordinances; that therein we dedicate ourselves to our Master, initially in Baptism and by a constant and frequent renewal at the Lord's Supper. It is our response to His goodness and a vivid portrayal of the means of our redemption, evoking in us praise and worship. We are blessed in that inevitably, and certainly receive more than we give; yet this must remain the prime meaning. We give ourselves because He asks it of us. So these have a distinctive character, marking them off from all other meetings of the church. Let us then call our people to observe them, not in gainful mood, but yielding themselves to Christ, expectant that He will come to us, and in His coming enriched and blessed as none other can be.

L. A. READ.

THE TEST OF GREATNESS IN THE CHRISTIAN MINISTRY

IT is difficult to define what is meant by greatness. We are too prone to speak as though a little more cleverness, a larger measure of success, an assertion of authority, are indications of greatness. I am anxious to ascertain if possible how we are to evaluate Christian ministry. There must be criteria by which we measure real and lasting greatness.

What, I wonder, constitutes greatness in a scientist? Science rightly considered is the search for truth or reality. The truly great scientist is he whose mind is acute enough to recognise significant truth. Newton is regarded as one of the greatest scientists of all time because he saw clearly the fact of uniformity of law throughout the universe. Einstein may have modified certain aspects of Newtonian physics, but the Newtonian conception of the universe is fundamental to modern science. It is a necessary part of scientific greatness to be able to impart the aspects of reality so clearly discerned.

When we come to inquire what is expected in a philosopher to claim greatness for him, it is surely that he is able to supply meanings for manifold facts, principles, experiences brought to light by science, history, human activities. It is the philosopher's task to show the outline of a universe of meaning amidst the phenomenal and transient phases of existence.

Plato is still regarded as supreme among philosophers because his meanings have stood the test of centuries of testing—intellectual and practical. Reality may not be exhausted by his description of it as Truth, Beauty, Goodness, but his interpretation cannot be ignored or set aside. Here again you have the gift to see clearly and to make others share the vision illustrating the nature of real greatness. The degree of greatness will depend upon the importance of the vision, and its influence upon thought, experience, action. When we come to think of the test to determine who are supreme artists the canon of greatness is very similar. The great artist is he who is most sensitive to beauty and is able to make us feel something of the wonder of the sublime which is so vivid to him.

Beethoven makes us feel the beauty and poignancy of human experience. Raphael makes us feel the radiant spirituality of our Lord and the glory of true goodness. Dante, Shakespeare, Milton, Wordsworth, out of their deep insight into human experience make us feel in spite of all life's vicissitudes and perplexities, what a magnificent thing it is to be human.

When we come to the Christian minister's vocation, are there not also tests to determine the essence of true greatness?

If I were asked to describe the essential characteristics of prophetic personality and function I should select a profound

consciousness of God, an overwhelming sense of the inviolability of the moral law, and the power to communicate this awareness of God, as well as the awe of the majesty of moral imperatives as being definitive.

I sometimes think that there is much confusion about the nature and function of the Christian ministry to-day.

We are expected to be scholars, men of affairs, social workers and much else beside. Some of us cannot hope to be what many people think we should be. Yet since we are called of God, we surely can be what He intends the ministry to be.

I suggest that the first requisite of the Christian ministry is that it should be able to make men intensely conscious of the Presence of the Lord Jesus Christ. This in fact is the prime ministry of the Holy Spirit and it is our privilege to share it with Him. This is why true Christian ministry could not begin until the Holy Spirit was given at Pentecost. Have we not been puzzled sometimes by the fact that ministers who seem to have all the gifts somehow do not impress? They give us no sense of God. We are very conscious of them but they do not make us aware of the Master. Then we have listened to others whose theology we deplore, who seem to lack every pulpit gift, yet they make us deeply aware of the Lord Jesus Christ.

On one occasion a Scottish scholar was induced to listen to Spurgeon. He was invited afterwards to give an opinion. He said, "That young man sits close to reality." Spurgeon had made that scholar very conscious of God. The secret of Spurgeon's power to bring men to decision lay in his ability to make them conscious of Christ in all His redemptive power and grace.

It was said of Alexander Maclaren that when he prayed publicly he lifted the congregation into the very Presence of God. This, to my mind, is great ministry.

During the Welsh Revival the most remarkable feature was that the very presence of Evan Roberts made people conscious of the Presence of God. As ministers we may emulate the scientists in our passion for truth; we may be able to deal effectively with present-day problems, we may be able to present an impressive system of Christian thought, but if we fail to make people aware of the Presence and Power of Christ, can it be claimed that our ministry is effective?

Thus when we consider what it was that won for certain preachers recognition as being truly great, it will be seen that they were great because they were able to mediate the Presence and Power of God. We may lack most of the gifts which command popularity, but the power to make people God-conscious depends upon quality of Christian experience, and this is possible for every one of us, seeing that we were called for this very purpose.

D. J. DAVIES.

R.I.

I TEACH Scripture and Mathematics in a Grammar School, and the combination is not unusual. Many standard mathematical text books have been written by men in Orders. A professor of Semitic languages in the North, well known to us all, recently submitted to me a problem in geometry which he had solved when some of the maths. men of his University had been beaten by it.

While the greater part of my time is given to maths., I have more Scripture teaching than other members of the staff. During each week some 250 boys take Scripture with me. The R.C.s stay away, as also from prayers, even when we sing hymns by Newman or Faber. I cannot say I like the expression, Religious Instruction, especially in the abbreviated form as in the title of this paper and as it is commonly used. Much of my effort is to make the subject seem worth while. It is, in the minds of many boys, rather a Cinderella subject and in some schools the staff holds the same view. No marks are given and no official examination is held, neither does it form part of the School Leaving or Higher examinations, and therefore it must make its appeal without any secondary support.

The attitude of the boys follows their development through the six years of school life. The younger are keen, but there is a falling off in enthusiasm as they reach adolescence. At that stage there is an attitude of indifference or at least an assumption of indifference. It is bad form to show enthusiasm, especially as the value of Scripture for business and professional careers is obviously negligible, at least, so they reason.

It would be wrong to suggest that the work is a dreary, uphill task, and even if it is so at times there are explanations. Many lads, for instance, come from homes where there is no contact with Church or Sunday School. Sunday is the day for odd jobs, games, and the pictures and the pools. They therefore bring a mind pitifully ignorant of the Bible and the kindred subjects such as ethics, philosophy or the history of religion. There is an enormous hiatus, all the more marked because in other subjects the average grammar school boy is so smart.

Some boys' acquaintance with the Bible is limited to a few of its salacious details so-called—such as the reason for John the Baptist's death.

Not all the boys are from homes that have given up religious profession. And, let me add, where there is this ignoring of religious practice there is often a refreshing and gratifying generosity and nobility of personal conduct. The "mediate" effect of Christianity has not yet been blacked out. I have a sprinkling of clergymen's sons and some Salvationists from what may be called fundamentalist homes, and these must sometimes think me a

rather dangerous and unsound guide. Other boys pose as agnostics or even atheists, but I welcome this as better than a languid indifference. It would be incorrect to ascribe their views to the study of such writers as Joad. Joad is simply not read. The boys have licked up a few tags from conversations with their equally ill-informed seniors. Uncle, back from India, had a talk with a Buddhist priest, on the strength of which he assures his nephew that all religions are equally good or bad, equally false or true. There is no God because He cannot be seen in any laboratory. Religion is false because some religious people have been cruel. God, if there be a God, expects nothing much of any of us except kindness. All this is familiar enough to those who visit the parks on a Sunday. Part of my task is to disentangle the ideas so muddled, so pathetic and doubtless, at times, so sincere. I cannot pretend my touch has been inerrant. The threads have sometimes greatly puzzled me in their complexity but I have tried to distinguish the essential ones.

One rule has guided me—I have always, when criticising a principle, doctrine or practice, envisaged at the back of the class the most sincere and competent supporter of that view. He is there to call me to order if I am tempted to an evasion, misinterpretation or a merely superficial argument. These imaginary representatives of the other side sit there in watchful dignity. A Joad, or a Lord Russell, is present. A Jewish scholar (non-Christian) dignifies the classroom. There is a Buddhist saint, a Confucianist or a Mohammedan Oxford graduate who still holds to his father's faith. Doubtless some readers may fear that the presence of these ghostly critics is likely to detract from a splendid opportunity of making a Christian appeal. I respect their opinion, but I differ. The boys are present because the subject is compulsory. Most would stay away if they could. They come from homes that stand for an enormous range of conviction or, alas, grades of indifference or hostility. My duty is to try to show the boys how the religious instinct has worked and is working in divers ways. I express my own conviction as to the finality of the Christian revelation and the supreme claims and Personality of its Founder, but anything in the way of a missionary's approach or Sunday School appeal would be almost a breach of trust and privilege.

I have not indicated in detail how the lessons proceed. In Kent, we keep to the Sunderland Report of Religious Education, though to carry it out fully needs more time than is at our disposal. During a boy's years with us I try to give him an introduction to the noblest parts of the O.T., a closer study of one of the Gospels and the Acts, the knowledge of some great passages from the Epistles and, arising therefrom, an outline of the world's great faiths and some excursions into ethics and philosophy. Sometimes an incident in the school provides ground for discussion, or something in the newspapers. Care is needed here, for mental

palates are too often ruined by the craze for the morbid and sensational.

The work has surprising extensions. One boy's mother gave me some beautiful pictures of the life of Christ which belonged to her dead brother "who had been an earnest Christian" (I had thought of the lad as coming from a not too responsive home). One boy revealed his desire to enter the Church. The Vice-Captain of the School recently recited to me some simple and earnest verses about influence. No, he was not pulling my leg; thirty years of teaching have made me able to detect that kind of thing. The question of survival after death always evokes attention. Too many families have lost dear ones for any cynicism or indifference here. My senior boys, when introduced to some example of non-Biblical inspiration, were much impressed by Plato's assurance of personal immortality as shown at the end of the *Phaedo*.

The work is not easy; teaching mathematics is much easier. Even a man of the highest qualities of mind and character might be far from an ideal teacher of the subject. I have said that I object to the title of Religious Instruction, for we cannot instruct in religion in the sense that, say, chemistry can be taught. The character of the teacher gravely affects his representation of the subject. He could teach some Old Testament history even if he were in an abominable temper, but that would not be R.I. He could teach the history of Israel in a mood of seraphic charm, but that also would not be R.I., though the charm might be, at least in part. Really, every teacher is an R.I. teacher in the ultimate and unique sense, but the one who is specifically detailed to that duty has a rather better opportunity of making a failure or a success of the undertaking.

If any can help by advice I shall be grateful. The editors would pass on letters or perhaps print some in *The Fraternal*.
Docendo discimus.

L. T. COMBER.

MORE R.I.

I TOO, teach in a Grammar School, both mathematics and the Bible, and my boys are much like those Mr. Comber meets. They think for the most part that Christianity is a "wash-out," and Bible teaching waste of time, and it is something of a thrill to show them that nothing is more up to date or more on the spot for the modern world.

Boys can understand quite well that the main problem of the world is that of living together, whether in international affairs, or in industrial or domestic life; and the simple fact is that, while the world has found no answer, we have one. The way men found it in bygone years can be illustrated by stories from life to-day.

A teacher apologised to a colleague for her hostility, and found her dislike vanished and a bond of friendship formed. A master apologised to a boy in front of the form for sarcasm, and won confidence in place of dislike. It is the way of a change of heart, a new attitude to people, goodwill instead of bitterness.

The necessity of teaching the Bible in school goes far beyond the aim of leading children to good and happy lives for themselves. The fact is that the whole world, with Britain included, is in the gravest danger of being dominated by materialistic Communism. In particular that threat hangs over the schools. The *Spectator* of 3rd October, 1947, pointed out that "it is essential for the purpose of Communism to create or extend chaos everywhere. It is by fishing in troubled waters that Communism prospers. Therefore the waters must be troubled wherever they can be." Communism is militant. It stands for class war, and incites to it by sowing the seeds of hatred. It has a materialistic philosophy which denies the validity of the absolute standards of Christianity. It has a plan, carefully made and steadily worked to, to disrupt, to weaken and ride to power. This world force of materialism has penetrated every nation. It has infiltrated the schools, the universities. It has influenced our families, our colleagues, and even ourselves.

One of my friends tells me of two Communists who have left factory work for school teaching because there they can spread their ideas more effectively. Another teacher tells me of a man who, for a similar reason, moved from school teaching to a training college. Others have had experience of Communists spreading distrust and dissension in the common room, and doing all they can to propagate Communist ideas. One way of weakening the country is to attack moral standards in regard to sex, and there is evidence of this being done in schools in a variety of ways, by throwing contempt on Christian ideals, by dirty jokes, and by the unconcealed example of an immoral life. All materialism coming out in the lives of teachers plays into the Communist's hand. There are men who stand for "rights," and not doing more than they are paid for. On the sex question I have heard "free love" for boys and girls seriously advocated. For the Bible and religion there is ridicule, and suggestion, backed by superficial reasoning, that science has long ago disposed of such things.

This is a time of war, ideological war, war between two ways of life. If Christians are apathetic and without plan they stand to be defeated and the freedom won through centuries lost. Plan must be met with plan and passion with passion. It has been done in the schools and can be done again. We need to send more and more of our best men and women from the churches into the schools, there to win boys and girls to the Christian way by the love and power of devoted and inspired lives. Further, we must encourage Christian teachers to take their places in

positions of responsibility for the profession, and ensure that teachers' associations are not dominated by an energetic, subversive minority. Christian men and women must be found, too, to serve on the local councils and governing bodies which control the schools.

The situation is one of utmost urgency, and Baptists ought to be in the lead in planning to get more and more men and women of the right type into the schools and into positions where they can affect educational policy.

C. G. CARPENTER.

THE FAMILY

THE Family is a primitive institution and its survival through long ages, only to be attacked in our own day, makes it imperative to study again the question whether it has still a place of importance in the community or whether the breakdown is complete.

The patriarchal Hebrew society, although fundamentally monogamous, yet compelled a man to realise immortality in the birth of a son, and it was his duty, if childless by his wife, to seek a concubine to bear him a son, provided that in so doing no harm was done to any other man. This double standard of morality gave to a man greater licence than to a woman.

Christianity, however, taught the single standard of morality, recognising that both men and women are equally culpable in misdemeanour and equally responsible in marriage.

And now in an age of problems relating to family stability, conscription, housing, war-time marriages, lack of parental control, prolonged separation of husband from wife, big wages for boys and girls, the emancipation of women whose interests divide between home and job, in such an age we find ourselves faced with the disintegration of family life and the introduction of a new single standard of morality without Christian sanctions and encouraged under various philosophical and other disguises.

The Christian tradition of the importance of the family became a political tradition also from as early as the fourteenth century. The Habeas Corpus Act defended the family against the State and settled the question that the Englishman's home was his castle. Children were trained to fear God and honour the King, and all enjoyed the beginnings of liberty. But men advanced in other directions, inventing new devices. Enlightened self-interest ran riot and young children worked long hours in factories and were pushed up chimneys to sweep them. Christian outspokenness forced State control which grew until in war children were evacuated, and parents joining the forces left their children, and it seemed as if the very liberty preached in the great Renaissance period had

itself made possible the disintegration of the family, and the coming of a pseudo-freedom to do as you like, and what is done by one person is entirely his own affair.

We are now faced by such facts as are given by Dr. Mace of the Marriage Guidance Council that :—

One in four first conceptions is outside of marriage.

There are 150,000 abortions annually (one in every five births).

One in every six unmarried women has abandoned her chastity.

And these statistics take no account of happenings inside of marriage.

Or again, the divorce rate has increased from twenty-four in 1857 when divorce with the right of remarriage was made legal, up to 8,000 in 1938 when the Herbert Act became law to 14,000 in 1943, 38,000 in 1946 and, to quote Lord Jowitt, there will be over 50,000 in 1947.

The necessity for action has been recognised by the State and the recommendations of the Denning Committee have been made public (H.M. Stationery Office, 6d.) where the Marriage Guidance Council is specifically mentioned as one of the responsible bodies able to help implement the report.

All this is strong evidence of the damage done. We encounter thousands of men and women who, having failed in marriage, are thrown out into society to cope with their emotional and sexual problems as best they can and at the same time bequeathing a legacy of maladjustment to a future generation.

A Sunday School teacher explaining God to her class said : " God is our Father," and a boy replied : " I don't want any father—mine beats my mother and me." How can we rid the world of such tragic beginnings ?

It is significant that the prime moments in the life of a family—birth, marriage and death—still acquire a religious meaning; there is still a sense of mystery, and awe, which sends a family to church. An implicit recognition that at these points in his history, man is dependent.

It would appear, therefore, that what is needed to redeem modern home life is an extension of the hold which these three high moments have upon the family. At these times we preach the gospel of God's redeeming love. For Christians the problem must first be worked out in the common dwelling, around a common table, in the sharing of household duties and in our own homes. In the learning together to pray and to worship at the family altar so that the child passes out not only from home to school but from home to Church to find a place in the great family of God.

As a consultant for the Marriage Guidance Council I have for years watched experts attempting to prevent the queue of breakdowns from getting longer, and doing it successfully, but the best antidote is Christianity exemplified in the family circle. The best

recipe for a successful married life is a stable home life and a happy childhood.

In the family the religion of Christ, Who is Love, should be demonstrated as nowhere else. In this most intimate of all human relationships, we should be able to see a picture of the Love of God for man expressing itself in a human life and triumphing through suffering and death.

KENNETH C. PARKINSON.

A "D.P." IN GERMANY

BY birth and nationality I am a Latvian. I lived and laboured in Riga, Latvia, till the autumn of 1944.

I am a displaced person in Germany now. This means that I am without a country, without a home, and also, to a certain extent, without human rights. I do not know what the world is going to do with me in the future.

I lodge with my family—we are four—in what is called the Baltic D.P. Camp. I live together with thousands of my own countrymen and also with great numbers of Estonians and Lithuanians.

Camp life is not meant for civilised human beings. It disintegrates men and women, boys and girls, and often it happens that they simply go to pieces spiritually, morally, and physically.

We lodge in one of the many wooden huts. There are altogether ten families in our hut. We occupy one small room, which serves as bedroom, sitting-room, dining-room, children's room, and a kitchen. Oh, yes! it is also my "study." This little room has one window, one door, one table, one chair, one ward-and-cupboard, three beds. When the only chair is occupied, usually by a guest, the rest of the family is sitting on the beds.

We are happy when there is spring or summer out-of-doors. The children then can run about almost naked and barefooted. The only window can be kept open day and night. When there is too much sunshine as it is this summer, we feel as if we were living somewhere near the equator. It is so hot in the little room that you simply cannot stand it. The sun comes in through the window all the afternoon and evening; it makes the low roof of the hut very warm. You sit on your bed and big drops of sweat roll down your face.

Round about the camp there is plenty of white sand. When the wind is blowing, the sand covers everything in the room. Then you imagine that the desert of Sahara must be somewhere in the vicinity.

The only window is being kept open day and night in summer. One night I had a terrible nightmare. I dreamt that something very heavy was pressing my chest. When I awoke to find out what

it was, it was—our neighbour's cat sitting on me and keeping watch for the mice. Yes, during the day we have to live and exist, but at night we fight mice and insects!

We are unhappy when autumn or winter is out-of-doors. Then the children have to stay indoors most of their time. The only window then must be kept shut, as it cannot be simply opened when there is frost outside.

The wooden hut is so delicate that it cannot keep the cold out. There is a little stove in the room. To keep ourselves warm we must heat the stove all the day round. But there is not so much fuel. Then we put on our overcoats and sit in them.

Food has to be prepared in the same room, it means that there is plenty of dampness too. Under such circumstances it is no wonder that about thirty per cent. of the D.P. children are T.B. sufferers.

The walls that separate one room from the other in the same hut are made of cardboard. You can hear all that is going on in your neighbour's room, and your neighbour again knows all about you. If I want to say something to my wife or children that should remain secret, I must do it in whispers.

We have two children, a girl of seven years and a boy of four. They must be admonished and restrained sometimes. Our neighbours have children too. They too are being scolded and admonished. Sometimes it all happens at the same moment, so you can imagine what kind of "peace" rules in a D.P. hut.

If anybody has a wireless set, it usually is turned on in the morning and switched off about midnight.

There is no quiet corner in your little room at all. I can hardly concentrate my thoughts on what I am reading. To have a quiet devotional period with my family—almost impossible. In summer I go outside the camp somewhere and take a quiet time for myself, but in winter—only the hours of the dark night are mine. So I meditate and pray in darkness when I am in my bed and when I cannot go to sleep, because the thoughts about past and future keep sleep away for hours.

Life within the camp is rather discouraging. The use of alcohol is widely spread. Where people get strong drink is difficult to say. Plenty of immorality can be found in the camp. German women come and go as "guests" and remain whole nights in the rooms occupied by men only. Venereal diseases too are widely spread. There are larger rooms in barracks and block-houses where many families and individuals live together. The "night visiting" in such rooms is most harmful. There are young women with one or two children. These poor children will never know their fathers.

Believe me, it is not easy to live in a D.P. camp in Germany. But in spite of all, there are fine, good people in the camp who help to make life bearable. In spite of all that I have mentioned we are glad that we are still in the land of the living! These are great

times to be alive. Changes have come already and are coming in the future all over the world; and all kinds of experiences during my refugee years have brought about some radical changes within me too. I have forgotten all the difference there exists between Modernism and Fundamentalism. I have forgotten many things about Barthianism and something else that I knew quite well when I lived in my homeland, but I haven't forgotten that I am and must be a Christian. My theology is my life now.

My present aim is to walk, by the help of God, before my countrymen in a way so that they can see that there is a Power which helps one to be honest and unselfish, and good-tempered, not to use bad language, keep nerves under restraint, etc.

There are more D.P. camps in and about Lübeck. In each of them there are some Baptists. We come together every Sunday for divine worship at the German Baptist chapel in the town. We have our own services in the afternoon when we do everything in our own mother-tongue.

On weekdays I teach English to the D.P.s. I have organised evening classes for adults.

I am also a Y.M.C.A. man. I organised the Latvian Y.M.C.A. section in the camp and was the temporary chairman of the group for some time. I participate in the gatherings with talks on popular themes and so I get listeners by hundreds. I use this splendid opportunity to tell the people something about the living religion, about the all-loving Heavenly Father.

My wife is a Girl Guide leader in the camp. She collects the young girls and tries to teach them the meaning of a good life. So you see, we try to keep ourselves busy and in this way we forget the heaviness of the camp life and are still, thank God, alive spiritually, morally, and physically.

OF INTEREST TO YOU

Scotland for Ever!—The race for "The Guineas" was won in splendid style at the recent Glasgow Meeting by Alexander Clark, who in truth was both horse and jockey. We threw up our caps as Tom Curr led in the winner at that memorable Assembly. A year or so ago, we felt we were putting our money on a horse whose stamina seemed fast failing. But, no! he raced home in fine fettle.

Which is, being interpreted, our Scottish Union, after completing a great effort for the B.M.S., has now more than reached its target of 30,000 guineas for Ministerial Sustentation. Stipends can now be lifted from £200 p.a. to £240 and a manse, and £265 in the towns. The Fund has been a people's effort, the largest donation was £500 and of the Scottish churches only five very small causes failed to respond. The Assembly rightly accorded an ovation to

BAPTIST INSURANCE COMPANY LIMITED
4, SOUTHAMPTON ROW, LONDON, W.C.1

My dear Friends,

Recently a Minister told me that his deacons had decided to place their Church insurances with another office because they had obtained a "cut" rate. My obvious reply, based on forty years' experience, was that "cut" rates usually mean "cut" claims. These are examples of two recent claims which were met by the Baptist Insurance Company, but would not have been met by a "cutting" company.

1. Through a mistake on the part of a tried and trusted Officer, the fire insurance of a Baptist Church had been lapsed for two years. In August the Church was destroyed by fire and the particulars then came before the Church Trustees. They communicated the whole circumstances to the Directors, who were convinced it was not the intention of the Church to be uninsured. They therefore decided that, on payment of the arrears of the premiums, the claim of £4,500 was to be met in full. Incidentally, the building was worth at least £10,000, so that we have another illustration of the need for bringing insurances up to date.

2. A Baptist Minister had his house insured with this Company under a Fire Policy and the contents under a Comprehensive Policy. He was under the impression that his agent had effected a Comprehensive Policy for the building. The Directors were quite satisfied that there was a genuine misunderstanding between the Minister and his agent. They therefore agreed to pay a claim of nearly £15 that was not covered by the Fire Policy, but would have been covered by a Comprehensive Policy.

These examples surely prove that it is a very short-sighted policy for deacons to insure with any "cut" price company or institution.

With all good wishes for your work in the New Year,

Yours sincerely,

SEYMOUR J. PRICE.

Alexander Clark, whose courage, persistency and enthusiasm, humanly speaking, brought about this great result.

Displaced.—Very different are our feelings as we turn to the article in this issue from one who rightly calls himself a D.P. For obvious reasons we withhold the name, but here is his history. Trained at the Baptist Seminary, Riga. In Bristol College, 1925-28, later at Colgate University, U.S.A. In early war years, teaching at Riga Seminary. His wife at Westhill, 1938-39. A pathetic story is his, making our troubles seem small indeed. We will remember our brother, praying to Him Who said, "I was in prison"—and He verily still is.

Their Name liveth.—In the death of F. J. H. Humphrey and B. J. Gibbon our Fellowship and the Denomination has lost two men beloved for their character and their great work. Somewhat less known but remembered as a cultured and gracious Christian gentleman was A. S. Bryant. With his name we would bracket that of David John. These brethren entered upon the ministry respectively in 1900, 1892, 1903 and 1892. In addition to these senior men the death has to be recorded at the early age of thirty-four of R. A. Lewis, after nine years in the ministry. We give thanks upon every remembrance of our brethren. We sorrow with our brother, Percy Austin, on the sudden death of his only son.

Retirements.—The following, honoured for long years of service, have retired from the pastorate but continue to serve the churches: Frank Smith, who entered upon his one and only pastorate at Ilford in 1900; J. E. L. Logan, who commenced at Bradford, 1913; A. C. Ashpool, Willingham, 1908; S. B. John, Blaenclwydach, 1907; George Evans, 1909. Salaams to them all.

Congratulations.—To F. J. Exley and W. Joynes who have joined the honourable company of youthful octogenarians; to Evan Williams on attaining his ministerial jubilee; to Guy Ramsay on his election to high office in the Scottish Union; and to C. E. Wilson on his golden wedding.

The Sick Room.—Our sympathy is extended to E. F. T. Walker, whose progress towards recovery has been seriously retarded, and to L. A. Read on the prolonged illness of his wife. We rejoice with W. J. Cook on his improving health and are glad that A. E. Calow is back again after an operation for eye trouble. We regret that T. H. Jones, of Milford, has to take a prolonged rest owing to illness. We bear all these our members in prayer at the Throne of Grace.

Where Prayer will travel.—Round the world, of course, especially during our Sunday morning Prayer Watch, when we remember our widening circle—South Africa, Australia, Canada, New Zealand and the B.M.S. In our small island, we shall think of

one or other of our members named in these personal paragraphs, and among them the following, entering upon new pastorates :—

L. A. Bayly, Brixton; A. H. Bonser, Morecambe; H. M. Brown, Hemyock; K. M. Chapman, Liverpool; F. R. Drake, Fleet; E. S. Earle, Dereham; G. Hayes, Presteign; T. Hayward, Burgess Hill; W. H. Hercock, Faversham; E. W. Ketley, Walthamstow; G. H. Johnson, Stockton-on-Tees; J. A. Jones, Manchester; A. M. Limb, Shepherd's Bush; G. A. D. Mann, Great Yarmouth; J. Marshall, Finchley; G. R. Beaseley-Murray, Cambridge; L. A. Read, Bristol; J. S. V. Reed, Stow-on-the-Wold; W. C. Smallman, Swansea; P. J. Smith, Barking; V. F. Smither, Burton Latimer; S. Ward, Sydenham; V. N. Willis, Cardiff; J. M. Wilson, Gosport.

Stephen Winward has accepted a teaching appointment at St. Luke's College, London; S. C. Bastable is leaving for Jamaica; G. H. T. Blake becomes a Chaplain to the Forces; and R. J. Rice is leaving for Wisconsin, U.S.A. Of all these we say: "We will remember them."

SECRETARIAL NOTES

Committee.—At a well attended Committee. A. J. Westlake told of the increasing applications for Library service. The Treasurer, in an interim report, showed a balance which made possible a £10 grant to the Library and Benevolent Fund. Arrangements were made for the Annual Meeting—Bloomsbury, Wednesday, 28th April, at 2 p.m. The continued increase in costs and the additional service rendered in many directions warranted the recommendation that the subscription be raised to 3s. 6d. This will be submitted for confirmation. Even this small amount is made possible only because all service to the Fellowship is honorary.

Your Subscription.—The subscriptions for 1948 are now due; kindly hand same to your local Correspondent or forward to our Treasurer. About 150 have not yet paid for 1947.

Election of Committee.—The following are the names of the present representatives of the Areas. Any new nomination from fraternal or individual members in districts where there is no fraternal should be sent to J. O. Barrett, 72, Broadway, Kettering, not later than 31st March.

North Western: H. L. Watson, J. W. Townsend. North Eastern: J. Robertson, H. Puttock. East Midland: P. Austin, R. W. Thomson. West Midland: A. G. Hamlin, A. S. Langley. Western: F. J. Saunders, W. G. E. Thorne. Scotland: J. D. Jamieson, J. Scott. Eastern: S. J. Dewhurst, T. W. Shepherd. Central: C. Morgan, R. G. Rowsell. Southern: J. Tweedley, A. M. Ritchie. Metropolitan: J. M. Dunning, L. J. Howells. Wales: G. Sorton Davies, E. W. Price Evans, J. Lewis. I. Vaughan Morris, H. Nicholas, W. R. Watkin.

THE MAGAZINE

THE present issue consists of forty pages, a size we hope to keep if funds permit. The increase is possible owing to the loyal response from our members, many of whom have contributed 5s. and 10s., also to increased revenue from advertisements. We acknowledge continued support from our advertisers, all of whom have renewed for 1948 and we are glad to see testimonies that their outlay has produced results. Please note our advertisement columns. Every minister, for instance, should endeavour to increase the circulation of the *Baptist Times*. A *Baptist Times* in every Baptist home. The publication department is able in a variety of ways to supply Church needs. Pay a visit to the greatly enlarged premises or send a letter to the ever-courteous Mr. C. H. Parsons. The splendid service of the Commonwealth Society will be more vivid because of our largely increased overseas membership, and that of the Continental Fund is sadly illustrated by the article from "A Displaced Person." Here are Mission Fields which our ministers should make known to their churches. The Sunday School Union and the C.E. Union—of which latter our own Andrew Wright is Secretary—make a graphic appeal as we travel down the pathway of the years to our own Sunday School and Christian Endeavour days. Please support the work that has meant so much to ourselves and to the church. The quarterly message from Mr. Seymour Price is of interest, not only to our home ministry, but to friends across the seas where, perhaps, there is no denominational insurance company. In 1948, the Home Work Fund will be advocated by B. Grey Griffith, whose drive and leadership has made a difference to nearly every Baptist manse in the country. Both these pages are taken at advertisement rates. Finally, Wolsey Hall, our oldest client, again appears, partly because of the influence of John Pitts, a prominent member of the staff. Most ministers taking the B.U. examination use Wolsey Hall, and its valuable aid is available for ministers and others who may contemplate studying for University degrees. Do please place business with our advertisers and so help them to help us.

The present number is printed by a new firm but we cannot part from Messrs. Morton Burt and Co. without a word of appreciation for their services over many years. It was only the abnormal increase in costs which made it imperative for us to try elsewhere.

So we face another year of service to the ministry, praying that the Magazine and the Fellowship may be channels through which God's blessing may reach our increasing and widening circle.

OUR APRIL ISSUE

The General Superintendents have kindly made themselves responsible for the next *Fraternal*. The issue will be edited by A. J. Klaiber, and Mr. Aubrey will contribute a Foreword. We anticipate an interesting issue.

FOR PRIVATE CIRCULATION

The attention of readers is called to the fact that our Magazine is, as is indicated on the cover, "For Private Circulation." In the present, and in most issues, there are contributions which must not be re-published without prior permission.

SCOTTISH NOTES

THE Scottish Union had a happy Assembly under the breezy Chairmanship of Tom Curr, M.B.E., J.P. Are we the first Baptist community to call a Football Cartoonist to the President's Chair? Tributes to his devotion and efficiency have appeared in other denominational organs.

The relationship of the College and the Union was again under discussion. A motion to make the College Committee (presently independent) a Committee of the Assembly subject to its control was, after discussion, withdrawn. The Assembly afterwards approved an amendment authorising the Union representatives on the College Committee to approach the latter with the suggestion that the membership of the College Committee should be drawn equally from the College constituency and from the Union. The Union has presently six representatives on a Committee of thirty.

Dr. John Foster, late of Selly Oak, spoke to The Ministers' Fellowship on "The Scottish Contribution to the Missionary Awakening," showing how journals and pamphlets, arriving almost casually here and there, created an intensity of prayer life from which missionary enterprise directly arose.

Alexander Clark, Commissioner for our Thirty Thousand Guinea Scheme, was warmly congratulated when he announced a response of £32,252, and the Assembly passed a special Minute of Appreciation. No one has wrought more assiduously or triumphed over so many difficulties.

R. B. Hannen of Kirkintilloch has received the degree of Ph.D. from Glasgow University for a thesis on "Baptismal Usage in the Reformed Churches of Scotland."

A. P. Norton is returning to the Australian ministry after pastorates in Larkhall and Glasgow.

Robert Murdoch, after pastorates in Pittenweem and Dunfermline, is proceeding to U.S.A. to join the staff of Shurtliff College, Alton, Illinois.

John Moore of Greenock has accepted a call to St. George's Tabernacle, Glasgow.

J. T. Stark, of Paisley, an ex-President of our Union, who a year ago lost his only child, a young doctor, has been granted six months' leave of absence owing to ill-health.

THE NEW HOME WORK FUND

BAPTIST CHURCH HOUSE,
LONDON.

November, 1947.

My dear brother ministers,

I am writing in a dual capacity : first of all as Chairman of the Committee of our Fellowship, and then as one of those responsible for the administration of the New Home Work Fund.

We have reached a critical stage. The collections last March fell far below our requirements. This was due partly to the very bitter weather and partly, I am told, because of the appeal of the Victory Thanksgiving Fund. In any case no further call was made on the Churches because of the Victory Thanksgiving Fund.

But now the way is clear. Very much depends on the collections next 14th March. The Council of the Baptist Union has decided that the standard stipend of £275, with children's allowances in addition, but with a ceiling of £300, should be continued into 1948. But they also decided that should the collections in March warrant it, the standard stipend should be £300, with a ceiling of £315, from 1st July, 1948. This increase will cost £6,830 in any one full year.

There is no time to be lost. The Literature and Envelopes will be in responsible hands in good time. The " Green Book " will also be sent to you, giving information. The articles will appear in the *Baptist Times*. We hope for your full support. The key to the situation lies largely in our hands.

Thanking you for all you have done,

Yours fraternally,

B. GREY GRIFFITH.

BOOK REVIEWS

A History of the English Baptists. A. C. Underwood, D.D.
(Kingsgate Press. 12s. 6d.)

This is a very welcome book, and I understand it is being welcomed, and that deservedly. I saw it being read by a woman in a railway compartment, and in conversation she told me that it surprised her that the story was so interesting. That is a tribute not only to the story but to the writing. And to-day a young minister informs me that he intends to make it a basis for address and discussion at his Young People's Meetings. The publishers' advertisement claims that this is no "dry as dust" treatment, and the reading of the book verifies the claim.

Dr. Underwood tells our story from the first days. I am glad that he gives a place to the Mennonites and Anabaptists, though he says that "Anabaptism cannot be regarded as the seed plot of the English Baptists' movement, whose origin must be sought elsewhere and is to be found in these native Englishmen, who carried the principles of the English Reformation to their logical conclusion."

And so through eight chapters Dr. Underwood tells of our beginnings, both of General and Particular Baptists, our growth in the years 1640-1660, followed by Persecution, and then with decline and Revival to consolidation, and a last chapter on the events and outlook more near to our time.

So far as I am competent to judge, no great movement is omitted, and no salient fact overlooked. Certainly the facts are many and yet the "wood" is not lost for "the trees." This is due to the clear writing and the style that conceals style. Perhaps this is further due to the fact that we are kept all the time in close touch with real persons, and, led by Dr. Underwood, not only to note their deeds and read the words, but also to understand their thoughts and motives.

Occasionally I differ from him in opinion, and less occasionally on the facts. For example, I think it is a little unfair to Timothy Thomas to say that "Booth was the only London minister to give it (the Missionary Society) any support." Neither would I use the word "genial" to characterise Fuller's correspondence with the Serampore Triumvirate. "Intimate," if you like. And, while agreeing with the presentation of the facts (necessarily limited in scope) concerning the "melancholy" controversy between the Committee of the Society and Serampore, it must not be thought that the trouble arose simply because "Metropolitan influence now became dominant." Of the thirty-five members of Committees mentioned on page 197, the great majority were from the provinces and even on the Central Committee there were

representatives from Oxford, Cambridge, Northampton, Maidstone, Reading, Norwich, and other places, in addition to London. This, however, is a small matter compared with the excellencies of this "History." There should be a copy in every church.

Our thanks are due to Dr. Underwood.

B. GREY GRIFFITH.

Oslo Calling. By Mabel Small and Norman J. Bull.
(The Religious Education Press, Wallington, Surrey;
93 pp., 2s. net.)

The authors and publishers can be congratulated on issuing this inspiring account so soon after the conclusion of the second World Christian Youth Conference at Oslo in July. Despite limitations of space the descriptions given of the conference are really vivid. You would think you were there. Further, the gist of the main addresses and the subjects discussed in the group meetings is a remarkable bit of condensation, for it still manages to convey the chief ideas of the conference. The book brings Oslo to the ordinary young persons in our churches who would like to have gone but were unable to go. They can share its thought and its spirit by means of this book in their Fellowships and C.E. Societies. There are questions to discuss and practical issues arising out of the conference in which they can share as they follow the suggestions made. It will be useful preparatory reading for Amsterdam, 1948.

A Theology for Youth. By Henry David Gray, Ph.D. (Religious Education Press, Wallington, Surrey; 144 pp.; 5s. net.)

This book is written by one who approaches theology with the scientific outlook. It is a clear, workman-like statement of the main doctrines of the Christian faith and is written in language that will be readily understood by young people. On the whole it is a fair presentation, avoiding the extremes of modernism and literalism. It is particularly useful in showing the new interpretation and value that the scientific approach has given to the study of the Bible.

It is inevitable that the attempt to cover so much ground in so small a space should leave some subjects inadequately treated. This is noticeable especially in the summary of the life and work of Jesus; in the discussion of the divine-human elements in Christ, where a statement of some of the classic theories of the two natures would have been helpful; and in the treatment of sin and the Cross, where the author gives most emphasis to the subjective and revelatory aspects.

Baptists will find the much-too-brief paragraph on Baptism unsatisfying and poor, and at least one section of the Church of England would want to dissent from the suggestion that that Church

does not hold the theory of apostolic succession. As a book to set young people thinking, this is one to welcome, and it is made all the more valuable by the inclusion of well-chosen questions for discussion at the end of each chapter. .

Christ is Alive! By G. R. Beasley-Murray. (Lutterworth Press; 178 pp.; 7s. 6d. net.)

The author, one of our own members, has done a timely work in setting out clearly the evidences of the Resurrection and the implications of that event for Christian faith and life. Taking the moderate critical view of the documents of the New Testament, he examines the data carefully and marshals his arguments with refreshing vigour. There is an obvious (and acknowledged) dependence on Mr. Frank Morison's *Who Moved the Stone?* but the author brings much independent thought to his task. His enthusiasm leads him at times into doubtful generalisations. The later chapters, reprints of articles, add to the value of a book which preachers will welcome and which, incidentally, deserves an index.

THE WIDER CIRCLE

China

A Special Mission to Country Christians. It is a joy to leave the busy city for a while and go out to the peaceful country villages. The peasants of China are a kindly, lovable folk, gentle and courteous in manner and cheerful in outlook. I spent my first term of service amongst these peace-loving, thrifty and industrious people, and so it was a happy experience to visit Fuyints'un (Gospel Village), fifty miles to the north-east of Sian, the scene of my first ministry twenty years ago. The Christians there had arranged Seven Days' Thanksgiving Services, and had invited Mr. C. P. Wen and myself to lead the services. Let me tell you about Mr. Wen.

•He is a Chinese Revivalist whom God is using to revive His Church. He was trained for four years at Tenghsien Theological College, and has had wide experience of preaching. His use of the Shensi dialect and his knowledge of the Bible and of the Chinese heart make his presentation of the Gospel dynamic. He took the morning and afternoon sessions and I the evening meetings. He is the longest preacher I have ever heard. His usual exposition lasts two and a half hours, but on the final day he preached for three hours non-stop! Contrary to expectation you do not get tired listening, though it is sore sitting on hard benches. Like most eastern preachers, his sermon was not a reasoned discourse which demanded intellectual concentration, but one simple truth round which was wound a string of stories which moved the imagination to laughter or weeping, much as a cinema picture

does. He preached all the week on one text, "Behold what love the Father has given us, that we should be called children of God." In the first seven addresses he showed seven aspects of that love—like as a Father pitieth his children, like as a mother comforteth her child, like as a bridegroom rejoiceth over his bride, etc., using stories from the Old and New Testaments and from his own experience of Chinese village life. In the last seven addresses he showed the privileges and position of children of God, with picture and story interspersed with exhortation and pleading. Preaching with a burning intensity and prancing up and down the platform acting his vivid stories, he moved his 500 hearers, so that few during these long sermons were able to sleep! If some did, he would shout, "Sleeper, awake, I am going to tell a story," or, "Old lady, wake up, I'm nearly finished." Do not think he was a superficial demagogue. He was a consecrated evangelist who by story and testimony succeeded in writing one deep truth on the hearts of his listeners, some haunting vision of God's love which they had either to accept or reject. The Chinese Church has many such evangelists. Will you remember this Shensi Mr. Wen in your prayers, that his ministry in all the churches may be richly blessed? Pray, too, for our country Christians scattered in over a hundred village churches to the north and east of Sian.

My part in these meetings was to preach on Paul's Seven Words of Thanks—for His unspeakable gift; for deliverance from sin; for leading us in triumph in Christ; for enabling us to be His ministers; for advance of the Gospel to Rome; for victory over death; for the conquering Lamb of God. These messages were not so exciting as my colleague's, but it was wonderful to see how both revealed the different colours of the rainbow of God's love for sinful men and together were used by God to save some and revive others. At a beautiful service on the final day twenty-eight men and women were baptised and later joined in the Feast of Remembrance and Communion with our beloved Lord around His Table.

Students' Summer School. A week later I attended a conference of young intellectuals. How different was the climate of thought. In a quiet spot in the Chinling Mountains, thirty miles south of Sian, were gathered 107 students of both sexes from Shensi University, Wukung Agricultural College, Hsienyang Engineering College and six secondary schools. Some Y.M.C.A. leaders and professors were present to lead discussion groups and to give talks. I had been invited to give a "mild dose" of religion. It was not a Christian group, so I had to gain their interest before I could meet their souls' needs. They were interested in politics, so I gave them a talk on "Britain's Bloodless Revolution," indicating some of the social and economic changes which were taking place in the structure of British life to-day. This led to

an animated discussion on national reconstruction. They were impressed that in the forward march of nations we were taking the middle way between coercive Russian Communism and unbridled American Capitalism. This talk gave me an opening into the minds of these University students, through which I presented Christ's Gospel of the Kingdom of Heaven. In all I was invited to speak eight times, but many were the talks over the common food table, on walks and in private rooms. I was moved by the spiritual need of these Chinese students. They had thrown overboard the beliefs of their fathers but had nothing but arid social theories and "free love" ideas to put in their place. They felt it was modern to dismiss religion and progressive to have no moral standards. They were frank and friendly in manner and interested in Christ's Way of Life. One Christian student felt the call to be a minister of Christ, but none of the others, as far as I know, accepted Christ as their personal Saviour, though several are now attending our Bible Classes. In the university and two colleges there are over a hundred Christians who have their Christian Unions which meet for prayer, Bible study and witness. They give us more invitations than we can accept to visit them and take their meetings. We could do with a missionary giving his whole time to evangelism amongst the students in these colleges around Sian. There is a great open door here. Pray for these students that their hungry hearts and restless minds may find satisfaction in Christ.

I cycled back to Sian to take my second broadcast talk on "What is the Christian Church?" at the Shensi B.B.C. You may be interested to know that our Christian preachers have stimulated the Moslems (30,000 of them in Sian) to request the Government Broadcasting Station here to give them a special "Islamic Hour" every Tuesday to propagate Moslem doctrine. Pray that in our Christian broadcasts of the Gospel the seed may fall on good ground and bear fruit abundantly.

GEORGE YOUNG.

South Africa

J. L. Green, remembered in Bermondsey, has done for our Fellowship what Whitten has done in New Zealand, and the result of his enthusiasm is that about forty members have been enrolled.

We are grateful to J. E. Ennals, who bears a name honoured in this country, for his account of the S.A. Assembly. Congratulations to Philpott on his election to the Presidency of the S.A. Baptist Union.

South African Baptist Assembly at Durban, 9th-14th October, 1947. The annual forgathering of ministers and delegates is a momentous event in the life of the churches owing to the closer inter-relation and more intimate knowledge of one another than is possible in the large public meetings of Britain. The great

distances, up to 2,000 miles, travelled by road or rail give opportunities for fellowship which are increased by residence for nearly a week in hotels and boarding houses. It develops the feeling of one big family in which all are interested.

The Assembly partakes of the nature of a conference in which discussion is general, and that in turn makes the decisions arrived at generally acceptable to the churches as a call for action, for which they must each share responsibility. The public meetings were excellent, including the address of our new president, the Rev. R. H. Philpot, formerly of London. He emphasised the Lordship as well as the Saviourhood of Christ.

The main topic of the Assembly was Evangelism, marked by three papers on Personal Evangelism, Child Evangelism, and World Evangelism, by three of our ministers, Arnott, Herringshaw and Johanson. This made a good preparation for the forthcoming mission by the Rev. Ivor Powell, of Wales, who has been invited for a couple of years to work in our churches, beginning next February. There is great need in South Africa for a spiritual revival.

Our churches consist of three racial sections—British, German and Afrikaans; the last was honoured by the recent presidency of the Rev. J. D. Odendaal. One of the German ministers, the Rev. F. W. Schwarz, lately returned from a year's administration of U.N.O. relief funds in Germany, gave an impressive account of the poverty and suffering there.

The Ministers' Session was devoted to the subject of ministerial training, a matter of serious consideration in view of the fact that a large proportion of our young ministers have had no college training, and have received only such aid as a course of study provided. Men trained in Britain or America are apt to be lost to us through the wider field of opportunity. But though our churches are small in membership, the minister's influence in society and the country is not less than it is in the Old Country. The possibilities of an arrangement whereby instruction can be given by our Universities are to be explored.

The dangers of Freemasonry were discussed in Assembly. The missionary work has grown faster than has the European, so that, although started only in the centenary year of the B.M.S., its membership numbers 12,000, to the European 8,000. The missionary speaker this year was Miss Bellin, a niece of the first woman who came from Australia to take up mission work here, over fifty years ago. The Assembly decided, with enthusiasm, to start raising a Forward Movement Fund of £50,000.

New Zealand

We send greetings back by "Scottie" McClymont. We hope he has enjoyed his tour with the Kiwis, who leave a good name behind them. We have tried to make our fellow-Baptist feel at home and trust he will return with happy memories.

We rejoice in the position taken by Luke Jenkins as Principal of the College at Auckland and leader in Baptist circles. Over here he is highly esteemed, as is his brother.

We are grateful to Whitten for enlisting so many N.Z. men as members of the Fellowship—about forty. We share the sorrow occasioned by the recent disastrous fire in Christchurch.

Whitten sends the following note of the Assembly:—

Ministers from all over the Dominion gathered at the sixty-fifth Annual Assembly of the Baptist Union of New Zealand, held in Wellington from the 30th October to 6th November. The day prior to the opening of the Assembly, the Dominion Baptist Ministers' Association met for their Annual Meeting. The President, Rev. G. T. Beilby, was in the chair. After routine business, a lively paper on "The Biblical Doctrine of Redemption" was given by Principal Luke H. Jenkins. Later the ministers gathered for group discussions on the subject of Evangelism. A report drawn up as a result of those discussions was later adopted by the Assembly.

The Assembly sessions were characterised by a deep sense of optimism, but at the same time, a realistic awareness of the problems and difficulties facing our churches. The result, a fresh dedication of ministers and laymen to a programme of evangelism, and a ten per cent. increase in total church membership during 1948. This same attitude was further expressed in the willing response of the Assembly to increased budgets in all departments of Union and missionary work.

The newly inducted President of the Union is the Rev. J. Ewen Simpson, of Hawera. He proved an efficient chairman. Rev. P. L. A. Crampton, for several years Union Youth Director, resigned in order to accept a similar post in South Australia. Inspiration was imparted to the Assembly through the visit of Dr. C. J. Tinsley, of New South Wales, a Vice-President of the Baptist World Alliance, who brought greetings from the Copenhagen Congress and churches in the United States.

Australia

W. D. Jackson has had a great tour and many testimonies reach us concerning the blessing attending his visits. We quote one, from a private member of his audience. "Picture Collins Street filled to capacity with ministers, officers and church members eager to hear Mr. Jackson. In an atmosphere of reverence and expectancy he announced his text 'We are all here present before God to hear all things that are commanded thee of G. d.' He lighted up God's word in a way that was uplifting and inspiring, making the hearer eager to serve God more fervently." Of another broadcast service the letter continues: "He told the vast audience of the lovely things of life; the Church, the Christian family, the Christian character. When the service was taken off the air the

congregation sang, 'Bread of Heaven,' and many thanked God for the spiritual food of which they had partaken that night."

Jackson left Australia on 14th December. We heartily welcome him home again.

Personal.—Will someone be kind enough to go to Toowoomba—a hundred miles or so is nothing to you—and give James Mursell our love, and tell him we still hold him in our hearts! Thanks.

We hope shortly to have a B.M.F. Secretary in each Australian State and to receive news and articles of mutual help and interest.

F. C. Morton, our Overseas Secretary, sends us the following:—

Country ministers in Australia have broadcasting opportunities that do not fall to the lot of most of us in the Homeland. Take Goulburn, N.S.W., as an example. P. N. Simmons and his colleagues of the Ministers' Fraternal arrange and control the religious broadcasts of 2GN under the guidance of the Management. The listening constituency of this station is 64,000. Each minister has a one-hour broadcast service every six weeks, takes his turn in giving the daily epilogue, once every six weeks gives the ten minutes' Scripture story in the children's hour, and every six weeks conducts the one-hour Radio Sunday School.

Australian Baptists have had a Loyalty Month. In *The Australian Baptist* splendid articles appeared by H. G. Hackworthy, J. Arthur Lewis, W. L. Jarvis, F. A. Marsh, E. D. Gill, and Principal Grigg on the six subjects: "The Swelling Tide of Baptist Witness," "The Master of the Tides," "Plotting an Adventurous Course," "World Tides," "Precious Cargoes," and "Fellow Voyagers on the Quest."

C. J. Tinsley, for forty-four years minister of Stanmore Church, N.S.W., and to whom is largely due the evangelistic zeal of our Australian churches, has had an extensive preaching tour in the U.S.A. and New Zealand, on his return from the Copenhagen Congress, at which he presided. The Berkeley Baptist Seminary, San Francisco, has conferred an honorary doctorate upon our beloved friend.

PIONEERS

There's a Frontier in our Future

IN a mid-western American city there is a striking statue, by Bryant Baker, called, "The Pioneer Woman." It is a representation in stone of one whose eager pose and far-away look proclaim her to be the incarnation of the spirit of aspiration and adventure. With one hand she is helping her child along the way, while with the other she grasps the dearest of all her earthly possessions, the Word of God. She has turned her back upon the settlements where "they sit at home and dream and dally, raking the embers of long-dead years." She is stepping out toward the

west where she will match her strength against the pathless prairies and the majestic mountains. As one looks upon this statue, one is reminded of Rudyard Kipling's poem, "The Explorer," where, amid all the distractions of life, his pioneer keeps listening, while

"A voice, as bad as conscience, rang interminable changes
On one everlasting whisper, day and night repeated—so :
Something hidden. Go and find it.
Go and look behind the Ranges—
Something lost behind the Ranges.
Lost and waiting for you. Go!"

With the insistence of some such voice in her ears, the "Madonna of the Trail" ever lives to urge her successors on to still greater efforts, that the golden frontier may be won and that humanity may attain, at long last, the plains of peace.

This statue of "The Pioneer Woman" reminds me of that glorious company of adventurers who have made our country what it is to-day. It calls to mind the plumed Cavaliers of Maisonneuve, who planted the Cross at the base of Mont Royal, marking the beginning of what has become our largest Canadian city—Montreal. It speaks of Père Marquette, who paddled his birch-bark canoe by rushing rivers and across lonely lakes while he told the Indians the lovely story of the Saviour of the world. It makes us think of empire builders like Captain Vancouver, who founded, upon our Pacific shores, the great and thriving city which bears his name; or of explorers like Mackenzie, who opened up our great North-West Territories to the miner, the merchant and the missionary; or of religious pioneers like James Evans, the Apostle of the North, who invented the Cree Syllabic Alphabet so that the Indians could read the Gospels in their own tongue; or of John McDougall, the peace-maker, who ended more than one strife between Indians and white men, and who taught our Indian brothers the meaning of friendship and justice; or of Alexander McDonald, the pioneer Baptist missionary who, in 1873, reached the West and gathered together a group of praying people in his home—the first prayer meeting held in what is now the great city of Winnipeg. From such humble beginnings our work has spread and increased until, as we prepare to celebrate the seventy-fifth anniversary of the beginning of Baptist work in Western Canada, we have scores of Churches and thousands of members, all of whom are reaching out to fulfil the words of Walt Whitman, when he says,

"We, detachments, steady throwing,
From the edges, through the passes, up the mountains steep,
Conquering, holding, daring, venturing as we go, the unknown ways,
Pioneers! O, Pioneers!"

These early pioneers were men and women of vision. In imagination they saw a pathway stretching away to some distant

land of promise, where they would establish "a city which hath foundation, whose builder and maker is God." The Lord spoke to them as He did to Abraham, "Get thee out of thy country, . . . unto a land that I will shew thee: . . . and I will bless thee, and make thy name great." They heard a voice which others could not hear, which bade them not to stay; they saw a land which others could not see, which beckoned them away. In faith they went forth, saying,

"I see my way, as birds their trackless way,
In some good time, in His good time, I shall arrive;
He guides me and the birds."

This is something more than poetry; it is history. The beginning of our work in Western Canada is one of the romances of Christian Missions. The experiences of our fathers in the faith were not like some fanciful story in the *Saturday Evening Post*, nor were they like some thrilling but fictitious drama in the "Talkies." These pioneers did not slip 'round the corner and find themselves, almost before they knew it, in the land of promise. That sort of thing is confined mainly to novels or theatrical performances. Our early settlers marched and counter-marched. They gained ground one month and were driven back the next. They sometimes found themselves within striking distance of their goal, and then they were swept back by forces which were too strong for them. Uphill and down, through thick and through thin, they kept at it because they were people with a purpose. So, too, are their descendants. We are the children of these pioneers. Our heritage is great; our vision is wide, embodying the famous Yellowknife Mining District, the Alaska Highway, the Peace River Country, the fertile valleys of the Rocky Mountains, the prairie towns and villages, as well as that great company of farmers, of ranchers, of miners, of oil producers, of lumbermen and many others who combine to make this western land one of the greatest missionary opportunities in the world. There is a frontier in our future; it is a moral and spiritual frontier as well as geographical. It is our hope and prayer that Christ, "the Pioneer of Life," will be foremost amongst those forces which are fashioning the Canada of to-morrow out of the dreams of to-day. This is not an easy task, for many of our pastors are labouring under financial difficulties; not a few of our missionaries are carrying burdens which are too heavy for them, while numerous districts are without representatives of the Gospel to tell them the good news of our Saviour. The problem is seen to be even more acute when we remember that in many districts Communism, Roman Catholicism and secularism contend with our representatives for the allegiance of the people. However, with an ever-deepening trust in our Lord, and with the encouraging support of our brethren in Eastern Canada, in England and in other places, our

people are seizing their opportunities, striving with vision and valour to fulfil the prayer of Sam Foss, when he says,

“ Bring me men to match my mountains,
 Bring me men to match my plains,
 Men with empires in their purpose,
 And new eras in their brains.
 Pioneers to clear thought's marshlands
 And to cleanse old error's fen;
 Bring me men to match my mountains;
 Bring me men ! ”

GORDON JONES.

ADDENDA

Further changes of pastorates are as follows : P. Austin, Faringdon; F. A. Baker, Ludlow; A. R. Burt, Boreham Wood; L. G. Dagger, Streatham; F. S. Frape, Bognor; A. J. Gregory, Diss; F. G. Hastings, Glasgow; G. W. L. Hodgson, Canvey Island; Hanmer Jenkins, Nailsworth; L. A. Lane, Burnham-on-Crouch; T. O. Morgan, Earl Shilton; J. M. Wilson, Gosport.

We record with regret the death of two honoured brethren, J. Cornish and Henry Wyatt. We send our sympathy to C. B. Ellis, W. Lonsdale and John MacBeath, each of whom has lost the beloved partner of many years.

We think sympathetically also of G. L. Mason, Sheriffs Morgan and W. A. Weeks, in their prolonged illness.

Clifford Wood takes over from H. J. Morley the secretaryship of the Widows' Fund.

F. J. Walkey succeeds his life-long friend, F. J. H. Humphrey, as Chairman of Spurgeon's College Council.

P. W. Evans has been elected Vice-Moderator of the Free Church Federal Council. He becomes Moderator in March, 1948.

Our librarian, A. J. Westlake, requests *Fraternal* correspondents to return boxes of books to him early in January, unless they are otherwise directed.

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